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SOME OF THE DOCTRINES
OF THE
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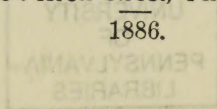
AS HELD BY THE
SOCIETY OF FRIENDS:

EXTRACTED FROM THE
WRITINGS OF WILLIAM PENN.



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PREFACE.

THE following condensed statement of Christian Doctrines has been prepared from the writings of William Penn. It shows how fully and clearly he bore testimony to the Divinity of our Lord and Saviour, Jesus Christ, and to the propitiatory nature of his offering of himself for the sins of mankind; and also, to the necessity, in order to salvation, that all should know Him as He appears in their hearts to redeem them from all iniquity, and sanctify them by his grace and power revealed there.

The references are to the first edition of William Penn's collected works, printed in 1726.

A View of Christian Doctrines.

THE writings of William Penn contain several general statements of the doctrines believed in and proclaimed to the world by the Society of Friends, of which he was a beloved and honored member. Among these is the following, contained in an epistle written in 1677, and addressed to the king of Poland, pleading with him for the Friends of Dantzic, who were then suffering persecution. William Penn speaks of it as a statement of "The most fundamental principles most surely believed by us."

SUMMARY OF CHRISTIAN DOCTRINES.

1. We do reverently believe that there is one God and Father, one Lord Jesus Christ, and one Holy Spirit, and these three are one.—*Eph.* iv. 6.

2 We believe the Scriptures of the Old and New Testament to have been given forth by Divine inspiration; and they are profitable for doctrine, for reproof, for correction, for instruction in righteousness; able to make the man of God wise unto salvation, through faith which is in Christ Jesus.—2 *Tim.* iii. 15, 16.

3. That these Holy Scriptures are not to be understood, but by the discoveries, teachings and operations of that eternal Spirit from whence they came.

4. We believe that all mankind, through disobedience to the Spirit of God, are fallen short of the glory of God, and in that state are under condemnation: But that God out of his infinite goodness and kindness, hath sent his

Son a light into the world, that whosoever believeth and obeyeth this light, should not abide in darkness, but have the light of eternal life.

5. We believe this gift of light and grace through Jesus Christ, to be universal; and that there is not a man or woman upon earth, that hath not a sufficient measure of this light, and to whom this grace hath not appeared to reprove their ungodly works of darkness, and to lead them that obey it to eternal salvation. And this is the great condemnation of the world at this day, under all their great professions of God, Christ, Spirit and Scriptures; that though Christ hath enlightened them, yet they will not bring their deeds to the Light, but hate the Light, and love their dark customs and practices rather than the Light; because their deeds are evil.

6. We do believe in the birth, life, doctrine, miracles, death, resurrection and ascension of Jesus Christ, our Lord; and that He laid down his life for the ungodly, not to continue so, but that they should deny their wickedness and ungodliness, and live soberly, righteously and God-like in this present evil world; as the saints of old did, that were redeemed from the earth and sat in heavenly places.

7. We do believe that as the Devil, through man's disobedience, brought sin into man's heart, so Christ Jesus, through man's belief in and obedience to his Holy Spirit, light and grace, cleanseth the heart of sin, destroyeth the works of the Devil, finisheth transgression, and bringeth in everlasting righteousness. That as the Devil hath had his kingdom of darkness in man, so Christ may have his kingdom of light, life, righteousness, peace and joy in the Holy Ghost in the heart of man; and not that Jesus Christ saveth from wrath, and not from sin; for the wages of sin is death, in whose heart soever it liveth; but the gift of God is eternal life, to all that believe and obey through Jesus Christ.

8. We do believe that all true ministry and worship only stand in the experimental sense, operation and leadings of this holy Light, Spirit or Grace, that is shed abroad

in the hearts of men and women, to conduct them in the holy way of regeneration unto life eternal. This was the ancient, apostolical doctrine; they spoke what they had seen, tasted and handled of the Word of God. And this is our faith, doctrine and practice in this day.—*Works*, vol. 1, p. 56, 57.

OBJECTIONS TO THE TERMS "TRINITY," AND "SEPARATE PERSONS," IN SPEAKING OF GOD.

In expressing their belief in the doctrine set forth in the first paragraph of the preceding statement, Friends have carefully avoided entangling themselves by the use of terms and distinctions invented to define Him who is incomprehensible, such as "Trinity" and "distinct persons" in the Deity; and have scrupulously adhered to the language of the Holy Scriptures.

William Penn, in his treatise entitled, *Sandy Foundation Shaken*,* states that the terms "*trinity*" and "*separate*

* This book was written in the year 1668, under the following circumstances. Two of the hearers of one Thomas Vincent, a Presbyterian preacher in London, having left his congregation, and attended the meetings of Friends, he was much disturbed thereat, and publicly accused Friends of holding damnable doctrines, with other railing accusations.

William Penn and George Whitehead, not being willing that the principles of our Society should lie under such imputations; requested of Thomas Vincent, a public meeting, in which the matter might be fairly debated, and they have an opportunity of replying to these charges. A meeting was held accordingly, at which several points of doctrine were discussed; but it ended unsatisfactorily. William Penn feeling that they had been unfairly treated, wrote *The Sandy Foundation Shaken*, in which he reviews the subjects discussed, and confutes the errors of his opponents. A learned defence of this treatise will be found in the works of Richard Claridge.

persons" in the Godhead, are expressions not to be found in the Scriptures; that the doctrine itself was unknown for the first three hundred years of the Christian era, and was the result of "too daring curiosity" on the part of one of the ancient bishops. He brings forward several scripture proofs of the unity of God, quoting, among other passages, the language of Christ, "This is life eternal, that they might know thee, *the only true God*;" and the words of the Apostle Paul, who several times declares in his epistles, "there is *one God*."

In an *Address to Protestants*, designed to promote harmony and good feeling among the different denominations of Protestants in Great Britain, he refers to the controversies and disputes which have arisen from a departure from the language of Scripture in the statement of doctrines—of which the use of the word "trinity" is an example. Men of speculative minds, he says, were not satisfied with the statements of Scripture simply—

To know there was a God, and that He was but One, just and good, the observer of their actions, and the rewarder of their deeds, and that therefore they should serve Him; but they must be distinctly informed of his nature, and all his attributes, his purposes and his decrees, and the suitableness of them all to the line and plummet of their understanding. Nor did it satisfy that there was a Christ; that this Christ was the son of God; that God so loved mankind, as, beholding them in a way of destruction, He sent his Son to proclaim pardon upon true repentance, and offered a general reconciliation to as many as received and embraced his testimony; and that to that end, He laid down his life a ransom, rose and ascended, and gave his good Spirit to lead his followers after his example, in the way of truth and holiness. But they must search into the secret of this relation, how and after

what manner He is the Son of God? His nature, power and person must be discussed. They will be satisfied in this, before they can find in their hearts to believe in Him.

Of this kind of treatment of the Divine messages, William Penn says:—

It introduces the traditions of men in the room of God's records, and setteth up their judgment and results for the rule of Christian faith.—*Works*, vol. 1, p. 749-751.

DIVINITY OF CHRIST.

While careful to guard against the reception of merely human speculations, and scholastic refinements as doctrines of the Gospel, William Penn fully received the declarations of the Holy Scriptures as to the divinity of our Lord and Saviour, Jesus Christ. In his remarks on this subject in the tract, *Innocency, with her open Face*,* he shows that Isaiah prophesied concerning Christ, "I will give thee for a *light* unto the Gentiles;" and the Evangelist adds, "That was the true *light* which lighteth every man that cometh

* In his treatise entitled, *The Sandy Foundation Shaken*, William Penn, in exposing the erroneous doctrines of Thomas Vincent and his fellow ministers, advocated the unity of the Godhead, and objected to the terms "Trinity" and "Separate Persons," as not being the language of Scripture. Hence some of his adversaries falsely and "maliciously" (as he says) charged him with denying the Divinity of Christ; "supposing what I never thought, much less writ of, to be the intention of my book." To remove these mistakes and aspersions, he published, in the same year (1668), the tract, "*Innocency with her open Face*," in which he fully replies to the charges brought against him, and sets forth his belief clearly and strongly.

into the world." These texts he compares with the further declaration, "God is *light*, and in Him is no darkness at all;" "from whence," he says, "I assert the unity of God and Christ, because, though nominally distinguished, yet essentially the same Divine *light*; for if Christ be that *light*, and that light be God, then is Christ God."

In the same manner both God and Christ are spoken of as the Saviour of men. "From which," says William Penn, "I conclude Christ to be God."

Lastly: In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made.—(*John* i. 1-3). For by Him were all things created that are in heaven and that are in earth. He is before all things, and by Him all things consist.—(*Col.* i. 16, 17). Upholding all things by the Word of his power, &c.—(*Heb.* i. 3). Wherefore I am still confirmed in the belief of Christ the Saviour's divinity; for He that made all things, and by whom they consist and are upheld, because before all things; He was not made nor upheld by another, and consequently is God. . . . He that is the everlasting Wisdom, the Divine Power, the true Light, the only Saviour, the Creating Word of all things (whether visible or invisible), and their Upholder by his own power, is without contradiction God; but all these qualifications and divine properties are, by the concurrent testimonies of Scripture, ascribed to the Lord Jesus Christ; therefore, without a scruple, I call and believe Him to be really the Mighty God.—*Works*, vol. 1, p. 268.

In an epistle to John Collenges, William Penn says:

I do heartily believe that Jesus Christ is the only true and everlasting God, by whom all things are made that are made in the heavens above, or in the earth beneath, or the waters under the earth; that He is, as omnipotent, so omniscient and omnipresent, therefore God.—*Works*, vol. 1, p. 165.

PROPITIATION THROUGH CHRIST.

In various parts of his writings, William Penn sets forth the object and effect of Christ's appearance in the flesh,—even the salvation of man—and how this great work is accomplished. From the second chapter of *No Cross, no Crown*,* the following paragraph is condensed :

Because there is mercy with God, that He may be feared, and that he takes no delight in the eternal death of poor sinners, no, though backsliders themselves ; but is willing all should come to the knowledge and obedience of the Truth, and be saved, He has set forth his Son a propitiation, and given Him a Saviour to take away the sins of the whole world, that those that believe and follow Him, may feel the righteousness of God in the remission of their sins, and blotting out their transgressions forever. — *Works*, vol. 1, p. 279.

In his treatise entitled, *The Christian Quaker*,† William Penn says :

* This work was written while imprisoned for his religious views, in the Tower of London, in the year 1668. It is practical in its character, and designed to show that “the denial of self and daily bearing of Christ's cross is the alone way to the rest and kingdom of God.” It has many times been reprinted and widely circulated.

† Thomas Hicks, a Baptist preacher, having published a book, which he called, “*A Dialogue between a Christian and a Quaker*,” in which he put into the mouth of his pretended Quaker, reasoning so weak as to be easily confuted ; William Penn replied in 1673, in a work entitled, “*The Christian Quaker*.” This treatise is mainly devoted, as is said in the opening sentence, to “The Light of Christ within, the great principle of God in man, the root and spring of Divine life and knowledge in the soul ; that by which salvation is effected for man, and which is the characteristic of the people called Quakers.”

There is yet a farther benefit that accrueth by the blood of Christ, viz: That Christ is a propitiation and redemption to such as have faith in Him. For though I still place the stress of feeling of a particular benefit upon the light, life and Spirit revealed and witnessed in every particular person, yet in that general appearance there was a general benefit justly to be attributed unto the blood of that very body of Christ, which He offered up through the eternal Spirit, to wit: that it did propitiate.—*Works, vol. 1, p. 577.*

Yet forever we must affirm, that no man or woman can be made a child of God, but as the new birth, regeneration, and the Divine and heavenly image comes to be witnessed through the putting off the old man and his deeds, and being baptized by the Holy Ghost and fire into the one body, of which Christ, the immaculate Lamb of God, is head and lord.—*Works, vol. 1, p. 580.*

In short [Christ] was the general Saviour in that eminent appearance at Jerusalem, in which He did so many great and good things for mankind; and is an effectual Saviour to every particular person, as we find Him in our hearts, an holy Light; showing sin, reproving for it, and converting from it, into the holy nature of the Light, Christ Jesus.—*Works, vol. 1, p. 581.*

In the *Address to Protestants*, occurs the following passage:

He gave his life for the world, and offered up one common sacrifice for mankind. And by this one offering up of himself, once for all, He hath forever perfected, that is quitted and discharged and taken into favor, them that are sanctified; who have received the spirit of grace and sanctification in their hearts; for such as resist it, receive not the benefit of that sacrifice, but damnation to themselves.

This holy offering up of himself by the eternal Spirit, is a great part of his messiahship; for therein He hath both confirmed his blessed message of remission of sins and life everlasting, to as many as truly believe in his name, and

hath given himself a propitiation for all that have sinned, and thereby come short of the glory of God. Insomuch that God is said by the Apostle Paul to be just, and the justifier of him which believeth in Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.—*Works*, vol. 1, p. 762.

In *The Invalidity of John Faldo's Vindication*,* William Penn says :

I must again declare, that we are led by the Light and Spirit of Christ with holy reverence to confess unto the blood of Christ shed at Jerusalem, as that by which a propitiation was held forth to the remission of the sins that were past through the forbearance of God unto all that believed. And we do embrace it as such ; and do firmly believe, that thereby God declared his great love unto the world ; for by it is the consciousness of sin declared to be taken away, or remission sealed to all that have known true repentance and faith in his appearance. But because of the condition,—I mean faith and repentance,—therefore do we exhort all to turn their minds to the Light and Spirit of Christ within, that by seeing their conditions and being by the same brought both into true contrition and holy confidence in God's mercy, they may come to receive the benefit thereof ; for without that necessary condition, it will be impossible to obtain remission of sins, though it be so generally promulgated thereby.—*Works*, vol. 2, p. 411.

* John Faldo was an Independent preacher near Barnet, England, some of whose hearers had gone over to Friends. He gave vent to his displeasure in his "*Quakerism no Christianity*," to which William Penn replied in a treatise called, "*Quakerism a new Nickname for Old Christianity*." Faldo soon after published a "*Vindication*" of his former work ; which Penn followed with "*The Invalidity of John Faldo's Vindication*." These treatises were published in 1673.

REDEMPTION THROUGH CHRIST.

Not only did William Penn fully testify to the divinity of the blessed Son of God, and to the propitiatory nature of his offering of himself for the sins of the world; but he was very clear in his statements as to the further work of Christ, as the sanctifier and redeemer of those who receive and follow Him in his inward appearance, without which none can be saved from sin or from its punishment. In *No Cross no Crown*,* the way to eternal life is thus unfolded to the earnest seeker after heaven and holiness:

But thou wilt say, What is Christ, and where is He to be found? And how received and applied, in order to this mighty cure? I tell thee then: First, He is the great spiritual Light of the world, that enlightens every one that comes into the world, by which He manifests to them their deeds of darkness and wickedness, and reproves them for committing them. Secondly He is not far away from thee, as the Apostle Paul said of God to the Athenians. Behold (says Christ himself,) I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him, and he with me.

He told the Jews: If you believe not that I am He, ye shall die in your sins; and whither I go ye cannot come. And because they believed Him not, they did not receive Him, nor any benefit by Him; but they that believed Him received Him; and as many as received Him, his own beloved disciple tells us, to them gave He power to become the sons of God.

So I say to thee, unless thou believest that He that stands at the door of thy heart, and knocks, and sets thy sins in order before thee, and calls thee to repentance, be the Saviour of the world, thou wilt die in thy sins, and where He is gone, thou wilt never come. For if thou believest not in Him, it is impossible that He should do thee

* See note p. 11.

good or effect thy salvation. Christ works not against faith, but by it. 'Tis said of old, He did not many mighty works in some places, because the people believed not in Him. So that if thou truly believest in Him, thine ear will be attentive to his voice in thee, and the door of thine heart open to his knocks. Thou wilt yield to the discoveries of his light, and the teachings of his grace will be very dear to thee. * * *

As they that truly believe receive Christ in all his tenders to the soul, so, as true it is, that those who receive Him thus, with Him receive power to become the sons of God,—that is, an inward force and ability to do whatever He requires; strength to mortify their lusts, control their affections, resist evil motions, deny themselves, and overcome the world in its most enticing appearances.—*Works vol. 1. pp. 279, 280.*

In William Penn's *Call to Christendom*,* the same fundamental doctrine of the Gospel is set forth as follows:

God hath so loved the world, that He hath sent his only begotten Son into the world, that those that believe on Him should have eternal life. And this Son is Christ Jesus, the true Light that lighteth every one coming into the world; and they that abide not in Him, the Light, dwell in darkness, in sin, and are under the region and shadow of death. * * * Whoever would see [the treasures of wisdom and knowledge, redemption and glory] must come to Christ Jesus, the true Light in their consciences, bring their deeds to Him, love Him and obey Him, whom God hath ordained a light to lighten the Gentiles, and for his salvation to the ends of the earth. Light and salvation are joined together, and none can come to salvation, but as they come first to the Light, and submit

* The *Call to Christendom* was written at Amsterdam, in 1677. It is an earnest exhortation to all classes to turn inward to the Light of Christ in their consciences, that by it they may be led out of sin, and experience Christ to sanctify, regenerate and convert their souls unto God.

to the manifestation of it, which leadeth to salvation. For the nations of them that are saved shall walk in the light of the Lamb, Christ Jesus. Light and justification are also joined together. "If we walk in the light, as God is in the light, the blood of Jesus Christ, his Son, cleanseth us from all sin." And light and eternal life are joined together: For in the Word (that was with God in the beginning, and was God, by whom all things were made, that were made,) was life, and the life was the light of men. And this is the testimony of Jesus, "I am the light of the world; he that followeth me shall not abide in darkness, but have the light of life." Yea, it is eternal life to believe in Him, in Christ the life; to receive, embrace and follow Him.— *Works*, vol. 1, pp. 187-8.

To the same purport are the following passages, condensed from *The Christian Quaker*:*

"I am the Light of the world (said Jesus Christ himself), he that follows me shall not walk in darkness, but shall have the light of life." In which it is very evident that the same light which manifests darkness redeems from it, and brings to a state of life: that is to say, those who confidently believe in Christ, as He manifests himself a light in their consciences to condemn sin in every man's flesh, (whom He hath therefore illuminated), and that obediently follow the holy requirings of it; (relinquishing the pleasures of sin, which last but for a season, and taking up the daily cross to their own lusts and wills), shall most assuredly find this Divine principle (which in reference to the dark state of man, and the discerning and conviction it brings with it, is rightly denominated Light), to have also power and efficacy to save from that which it manifests, and condemns men for, and to bring them unto that glory, of which it gives them a true revelation and hope.

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So that a sincere faith in and obedience to the light of Christ, as it shines in the heart, whereby to give the living

* See note p. 11.

and experimental knowledge of the glory of God unto the creature, is the way to be redeemed from darkness, and to be made a child of light; as, that there is power and virtue sufficient in the Light of Christ to ransom the souls of such as diligently adhere to it, from under the power of darkness.—*Works*, vol. 1, pp. 528-9.

The Society of Friends believe that the inshining of the Light of Christ for the redemption of man from sin, is not limited to any station in life, to any nation, or to any age of the world; but that the mercy of God in Christ Jesus reaches to all, whether they have an historical knowledge of Christianity or not; and that it was the ground of salvation to those who lived in the period prior to the appearance of the Son of God in the flesh.

In one of his controversial works, entitled, *Quakerism a New Nick-name for Old Christianity*,* William Penn says:

I appeal to the consciences and understandings of all impartial people, if our belief be not the most just, merciful and true; that, however, it pleased God to send his Son into the world at that time more eminently than before, yet that He was so far spiritually manifested in all ages, as the Word of God nigh in the heart, and great commandment in the consciences of men, as [that those] who believed and obeyed, obtained remission of sins and eternal salvation. This is clear; for if no man could ever see, or know the Father but the Son, and he to whom the Son reveals Him, then, because many of the holy ancients both spiritually saw and knew God (otherwise they could never be saved) it follows, that Christ did in all ages reveal God.—*Works*, vol. 2, p. 230.

* In reply to John Faldo's "*Quakerism no Christianity*," see p. 13.

In *The Invalidity of John Faldo's Vindication*,* the following paragraph occurs :

As we think it no wrong to Christianity, so no discredit to our case, that it should be reported that we believe the "Word nigh in the heart," (the Apostle Paul calls the Word of faith and reconciliation) to have been preached by Moses ; that Christ, the promised Seed, bruised the serpent's head, as well *before* as at, and since his visible appearance ; that Enoch, when he walked with God, walked in the Light, in which he felt the blood of Christ cleansing from all sin ; that the Spirit of God strove with men as well before Christ's coming as since ; and that some were led by it before as well as since ; and, therefore, children of God ; and if children, then heirs, heirs of God and joint-heirs with Christ. Not that we deny a pre-eminence to Christ's visible coming, and the greater benefits that came into the world thereby ; we should not be thought so to mean at any hand ; only this, that something of that Divine life, power, wisdom and righteousness, that then so super-excellently appeared and broke forth, was revealed in all former ages, as mankind was in a capacity to receive it : wherefore the difference lay in the manifestations of the one thing necessary, and not in several things.—*Works*, vol. 2, p. 318.

THE ONENESS OF CHRIST IN HIS OUTWARD AND INWARD APPEARANCE.

The Society of Friends has ever regarded the wonderful works of Christ in that prepared body in which He appeared among men, and the operations of Divine Grace in the heart of man in all ages of the world, as the works of the same Divine, eternal, holy Being—God manifest in the flesh and revealed in the spirit. This *oneness* of Christ as outwardly and inwardly manifested, is well expressed

* See note p. 13.

by John Banks in his *Testimony* concerning his faith in Christ, in which he says: "We as truly believe in that same Christ, who laid down his body and took it up again, as in his Light within, and we have benefit to salvation by the one as well as the other, and of both, *they being one.*"

In his tract entitled, *Reason against Railing*,* William Penn replies to some objections urged against the doctrines of Friends, as follows:

We believe in no other Lord Jesus Christ than He who appeared to the fathers of old, at sundry times and in divers manners, and in the fulness of time took flesh of the seed of Abraham and stock of David, became Immanuel, God manifest in flesh, through which He conversed in the world, preached his everlasting gospel, and by his Divine power gathered faithful witnesses; and when his hour was come, was taken of cruel men, his body wickedly slain, which life He gave to proclaim, upon faith and repentance, a general ransom to the world: the third day He rose again, and afterwards appeared among his disciples, in whose view he was received up into glory, but returned again, fulfilling those Scriptures, "He that is with you shall be in you;" "I will not leave you comfortless, I will come to you again, and receive you unto myself."—*John* xiv. 3, 17, 18. And that He did come and abide as really in them, and doth now in his children by measure, as without measure in that body prepared to perform the will of God in; that He is their King, Prophet and High Priest, and intercedes and mediates on their behalf, bringing in everlasting righteousness, peace and assurance forever into all their hearts and consciences; to whom be everlasting honor and dominion. Amen.—*Works*, vol. 2, p. 420.

In another part of the same tract, *Reason against Railing*, he says:

* A reply to "*A Continuation*" of Thomas Hicks' "*Dialogue between a Christian and a Quaker*," see note p. 11.

We own not, neither do we confess to another Christ than Him, who, after the flesh, was born of the Virgin Mary, at the city of Bethlehem, in Judea, who preached an everlasting gospel, wrought miracles, bore our iniquities, and was cut off or died for the people.

After speaking at some length of his glorious works, and the blessings to mankind that flowed therefrom, William Penn thus shows the oneness of Christ and of the Light from Him that visits the hearts of men :

That which gave the life, power, virtue, strength and efficacy to all this, and to whom, therefore, eminently the work, salvation, power and glory are most deservedly ascribable, is the Word that was in the beginning with God and was God, whose life was and is the Light of men, who took flesh and was manifested therein. Therefore, He who is our Light, ought not to be denied being the true Christ and true Saviour ; for no other light and life than appeared in that body, that was then an offering for sin once for all, is the life and light that we assert and defend. — *Works, vol. 2, p. 506.*

ON IMPUTED RIGHTEOUSNESS

AND THE DANGER OF TRUSTING TO THE OUTWARD OFFERING OF CHRIST, WITHOUT THE INWARD EXPERIENCE OF HIS WORK.

Under a sense of the dangerous condition of those who were placing their hopes of salvation on an acknowledgment of the coming and sufferings of Christ in his outward appearance, without having submitted to his power inwardly revealed, William Penn was often drawn, in the love of the Gospel, to pour forth earnest and tender entreaties to such, not to rest satisfied until they had experienced that change of heart and of life, which all must know to fit them for eternal blessedness. Of these ex-

hortations the following is one, addressed to the people of England :*

You will say, perhaps, that though you are sinners, and live in daily commission of sin, and are not sanctified, yet you have faith in Christ, who has borne the curse for you, and in Him you are complete by faith, his righteousness being imputed to you.

My friends, let me entreat you not to deceive yourselves in so important a point as is that of your immortal souls. If you have true faith in Christ, your faith will make you clean ; it will sanctify you ; for the saints' faith was their victory of old. By this they overcame sin within and sinful men without. And if thou art Christ's, thou walkest not after the flesh, but after the Spirit, whose fruits are manifest ; yea, thou art a new creature, new made, new fashioned, after God's will and mould. Old things are done away, and behold, all things are become new ; new love, desires, will, affections and practices.

Have a care how you presume to rely on such a notion, as that you are in Christ, whilst in your old, fallen nature. For what communion hath light with darkness, or Christ with Belial ? Hear what the beloved disciple tells you : " If we say we have fellowship with God, and walk in darkness, we lie and do not the truth." This is, if we go on in a sinful way, are captivated by our carnal affections, and are not converted to God, we walk in darkness, and cannot possibly in that state have any fellowship with God. Christ clothes them with his righteousness that receive his grace in their hearts, deny themselves, and take up his cross daily, and follow Him. Christ's righteousness makes men inwardly holy, of holy minds, wills and practices. It is not the less Christ's because we have it ; for it is ours not by nature, but by faith and adoption ; it is the gift of God. But still, though not ours, as of or from our-

* In his admirable Preface to the Journal of George Fox, and published separately with the title "*The Rise and Progress of the People called Quakers.*"

selves, yet it is ours, and must be ours in possession, efficacy and enjoyment, to do us any good; or Christ's righteousness will profit us nothing.—*Works*, vol. 1, p. 891.

In various parts of his writings, William Penn shows that the righteousness required of the Christian is a real and not a fictitious one; that so long as man remains under the government of sin, he is subject to the penalty for sin; and that the faith in Christ which justifies, includes that confidence in the Divine character of his visitations to the soul, which induces man to submit thereto, and thus to experience the washing of regeneration.

In his *Sandy Foundation Shaken*,* to show the falsity of the doctrine of imputed righteousness, as commonly held, he quotes, with appropriate comments, the words of our Saviour and his apostles, such as the following: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father."—*Matt.* vii. 21. "Ye are my friends, if ye do whatsoever I command you."—*John* xv. 10. "If ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."—*Rom.* viii. 13. "Little children, let no man deceive you; he that doeth righteousness is righteous, as God is righteous; he that committeth sin is of the devil."—1 *John* iii. 7, 8. All of which show the practical nature of that righteousness which Christ requires of his followers.

In *An Apology for the Principles of the Quakers*,† Wil-

* See note p. 9.

† This work was written in 1671, as a reply to the aspersions and errors of two Independent preachers, Thomas Jenner and Timothy Taylor, who had published an attack on Friends, which they called "*Quakerism Anatomized and Confuted*."

liam Penn briefly sums up an argument on this subject, as follows :

Since men are to reap what they sow ; and that every one shall be rewarded according to his works ; and that none are justified but the children of God ; and that none are children but who are led by the Spirit of God ; and that none are so led, but those that bring forth fruits thereof, which is holiness ; 'tis not the oil in another's lamp, but in our own only, which will serve our turns ; I mean the rejoicing must be in ourselves, and not in another : Yet to Christ's holy power alone do we ascribe it, who works all our works in us and for us.— *Works*, vol. 2, p. 66.

DOCTRINE OF "SATISFACTION" REFUTED.

William Penn regarded the doctrine of *Satisfaction* as a fruit of the attempt to be wise beyond what is written. The belief on this subject of some professors, with whom he came into conflict, he expresses in the following language :

It is impossible for God to remit the penalty of sin incurred by man's transgression, without full satisfaction ; and the only way in which such satisfaction could be obtained, was by inflicting the penalty of infinite wrath on Jesus Christ, who for sins past, present and to come, hath wholly borne and paid it.

The reader will notice, that these are not the sentiments of William Penn, but those of his adversaries, and which he thus states in order to show their fallacy.

The previous extracts from the writings of William Penn show how fully he believed in the Divinity of Christ and in the blessed fruits of his coming in the flesh, as well as of his inward work in the hearts of men. They

show also the strong testimony that he felt against that presumptuous "curiosity," which is not satisfied with the simple statements of Scripture, but sets up human "judgment and results for the rule of Christian faith." In his *Sandy Foundation Shaken*,* he brings forward many texts of Scripture to show that the doctrine of *Satisfaction* as above stated, conflicts with the testimony of those inspired writings, which everywhere speak of mercy and forgiveness as attributes of the Almighty, and *freely* extended to mankind upon repentance and returning to Him; and that the coming of Christ was the *effect* of Divine love. Some of these texts follow, with the comments thereon of William Penn, which are enclosed in brackets.

"If ye turn again to the Lord, the Lord your God is gracious and merciful, and will not turn away his face from you."—2 *Chron.* xxx. 9. [Where how natural it is to observe that God's remission is grounded on their repentance; and not that it's impossible for God to pardon, without plenary satisfaction.]

"Thou art a God ready to pardon, gracious and merciful."—*Neh.* ix. 16, 17.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."—*Is.* lv. 7.

"God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—*John* iii. 16. [By which it appears, that God's love is not the effect of Christ's *Satisfaction*, but Christ is the proper gift and effect of God's love.]

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit: that God was in Christ, reconciling

* See note p. 7.

the world to himself, not imputing their trespasses unto them."—2 *Cor.* v. 18, 19. [How undeniably apparent is it, that God is so far from standing off in high displeasure, and upon his own terms contracting with his Son for a satisfaction, as being otherwise incapable to be reconciled, that He became himself the reconciler by Christ, and afterwards by the apostles, his ambassadors, to whom was committed the ministry of reconciliation.]

Towards the conclusion of this treatise, William Penn makes the following remark :

I can boldly challenge any person to give me one Scripture phrase which does approach the doctrine of *Satisfaction*, (much less the name), considering to what degree it's stretched ; not that we do deny, but really confess, that Jesus Christ, in life, doctrine and death, fulfilled his Father's will, and offered up a most satisfactory sacrifice, but not to pay God, or help Him (as otherwise being unable) to save men.—*Works*, vol. 1, pp. 255-264.

Although the preceding extracts clearly set forth the views of William Penn, and of the Society of Friends, as to the work of Christ our Redeemer, without us and within us ; yet, as this involves the very substance of the Christian religion, it seems proper to quote some additional passages from his *Primitive Christianity Revived*,* written in 1696,

* The fuller title of this work is "*Primitive Christianity Revived in the Faith and Practice of the People called Quakers.*" It lays down as a fundamental doctrine in religion, "That God, through Christ, hath placed a principle in every man, to inform him of his duty, and to enable him to do it ; and that those that live up to this principle are the people of God, and those that live in disobedience to it are not God's people, whatever name they may bear, or profession they may make of religion." The object in writing it was "That so the merciful visitation of the God of light and love (more especially to these nations) may no longer be neglected by the inhabitants thereof."

in his mature years, when he was nearly ready to lay aside the pen, which he had so long used in defence of the truth. There is the more occasion for this, because there are some persons who deny the divinity of our Lord and Saviour Jesus Christ, regarding Him merely as a man endowed with a larger measure than usual of the Holy Spirit; and who assert that his death on the cross had no relation to the salvation of mankind. That such was not the belief of William Penn, has already been shown, and will further appear by extracts from the work referred to. In this he says :

We cannot believe that Christ is the cause but the *effect* of God's love, according to the testimony of the beloved disciple, *John* iii., "God so loved the world that He gave his only begotten Son into the world, that whosoever believeth in Him should not perish, but have everlasting life."

We cannot say God could not have taken another way to have saved sinners, than by the death and sufferings of his Son, to satisfy his justice; or that Christ's death and sufferings were a strict and rigid satisfaction for that eternal death and misery due to man for sin and transgression; for such a notion were to make God's mercy little concerned in man's salvation; and, indeed, we are at too great a distance from his infinite wisdom and power to judge of the liberty or necessity of his actings.

We cannot believe that Christ's death and sufferings so satisfies God, or justifies men, as that they are thereby accepted of God. They are, indeed, thereby put into a state capable of being accepted of God; and through the obedience of faith and sanctification of the Spirit, are in a state of acceptance; for we can never think a man justified before God, while self-condemned; or that any man can be in Christ who is not a new creature; or that God looks upon men otherwise than they are. We think it a state

of *presumption* and not of salvation, to call Jesus Lord, and not by the work of the Holy Ghost ; Master, and He not yet master of their affections ; Saviour, and they not saved by Him from their sins ; Redeemer, and yet they not redeemed by Him from their passion, pride, covetousness, wantonness, vanity, vain honors, friendships and glory of this world : which were to deceive themselves ; for God will not be mocked, such as men sow, such they must reap. And though Christ did die for us, yet we must, by the assistance of his grace, work out our salvation with fear and trembling. As He died for sin, so we must die *to* sin, or we cannot be said to be saved by the death and sufferings of Christ, or thoroughly justified and accepted with God.

We do believe that Jesus Christ was our holy sacrifice, atonement and propitiation ; that He bore our iniquities, and that by his stripes we were healed of the wounds Adam gave us in his fall ; and that God is just in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us ; and that what He did and suffered satisfied and pleased God, and was for the sake of fallen man, that had displeased God ; and that through the offering up of himself once for all, through the eternal Spirit, He hath forever perfected those in all times that were sanctified, *who walked not after the flesh, but after the Spirit.*—Rom. viii. 1.

The first part of justification [from the *guilt* of sin], we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ ; nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old scores ; it is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past ; and it is the power of Christ's spirit in our hearts, that purifies and makes us acceptable before God. For 'till the heart of man is purged from sin, God will never accept of it. He reproveth, rebukes and condemns those that entertain sin there, and therefore such cannot be said to be in a

justified state; condemnation and justification being contraries; so that they that hold themselves in a justified state by the active and passive obedience of Christ, while they are not actively and passively obedient to the spirit of Christ Jesus, are under a strong and dangerous delusion.

Wherefore, O, my reader! rest not thyself wholly satisfied with what Christ has done for thee in his blessed person without thee, but press to know his power and kingdom within thee; that the strong man, that has too long kept thy house, may be bound, and his goods spoiled, his works destroyed and sin ended, according to 1 *John*, iii. 7. For which end, says that beloved disciple, Christ was manifested, that all things may become new—new heavens and new earth, in which righteousness dwells. Thus thou wilt come to glorify God in thy body and in thy spirit, which are his; and to live to Him and not to thyself. Thy love, joy, worship, and obedience; thy life, conversation and practice; thy study, meditation and devotion, will be spiritual: for the Father and the Son will make their abode with thee, and Christ will manifest himself to thee; for the secrets of the Lord are with them that fear Him.—*Works*, vol. 2, p. 867, 868.

WORSHIP, MINISTRY, AND THE SCRIPTURES.

The firm belief and reverent faith which the Society of Friends has ever maintained in the Light of Christ in the soul, as that Divine Power which will lead those that are obedient to it in the way of salvation, necessarily affected their whole course of life, and especially their practice in regard to the great duty of worshipping God.

In a letter to one of his correspondents,* William Penn describes his own experience, as follows:

Christ, the true and only Seed of God visited my soul even in my young years, spread my sins in order before me,

* The Countess of Falckensteyn and Bruch.

reproved me, and brought godly sorrow upon me. Often was there a great concern upon my spirit about mine eternal state. In this seeking state I was directed to the testimony of Jesus in mine own conscience, as the true shining Light, giving me to discern the thoughts and intents of mine own heart. And no sooner was I turned unto it, but I found it to be that which from my childhood had visited me, though I distinctly knew it not. And when I received it in the love of it, it showed me all that ever I had done, and reproved all the unfruitful works of darkness; judging me as a man in the flesh, and laying judgment to the line and righteousness to the plummet in me. And as by the brightness of his coming into my soul, He discovered the man of sin there, upon his throne, so by the breath of his mouth, which is the two-edged sword of the Spirit, He destroyeth his power and kingdom. And so having made me a witness of the death of the cross, He hath also made me a witness of his resurrection, so that in good measure my soul can now say, I am justified in the Spirit.—*Works*, vol. 1, p. 81.

In reference to worship, William Penn says:*

True worship can only come from a heart prepared by the Lord. This preparation is by the sanctification of the Spirit; by which, if God's children are led in the general course of their lives (as Paul teaches), much more in their worship to their Creator and Redeemer. And whatever prayer be made, or doctrine be uttered, and not from the preparation of the Holy Spirit, it is not acceptable with God; nor can it be the true evangelical worship, which is in spirit and truth—that is, by the preparation and aid of the Spirit.

It may be asked; How shall this preparation be obtained? I answer; By waiting patiently yet watchfully and intently upon God: Lord (says the Psalmist), thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear. And (says Wisdom), the

* In *No Cross No Crown*, see note p. 11.

preparation of the heart in man is from the Lord. Here it is thou must not think thy own thoughts, nor speak thy own words, (which indeed is the silence of the holy Cross), but be sequestered from all the confused imaginations that are apt to throng and press upon the mind in those holy retirements.— *Works, vol. 1, p. 298.*

*True silence before the Lord is better abundantly than forward prayers or self-willed offers, or any traditional and formal performances; for, consider that it is life eternal to know God. Now no man can know Him who has not heard his voice. And no man can hear his voice, who is not silent in himself, and waits not patiently for Him, that he may hear what God will speak to his soul, through Christ Jesus.— *Works, vol. 1, p. 220.*

If no one could worship aright, but by the help of the Spirit, it follows that this help is essential to the exercise of a living ministry. Of the first ministers among Friends, William Penn says:†

Those experimental preachers of glad tidings of God's truth and kingdom, could not run when they list, or pray or preach when they pleased, but as Christ, their Redeemer, prepared and moved them by his own blessed Spirit, for which they waited in their services and meetings, and spoke as that gave them utterance.— *Works, vol. 1, p. 866.*

They went not forth or preached in their own time or will but in the will of God; and spake not their own studied matter, but as they were opened and moved of his Spirit.— *Works, vol. 1, p. 873.*

‡We affirm that none ought to preach in the name of the Lord, but such as are empowered by the immediate

* In "*A Tender Visitation in the Love of God*," to the people of the High and Low Dutch Nations.

† In *No Cross No Crown*, see note p. 11.

‡ In "*An Apology for the Principles of the Quakers*," see note p. 22.

teachings and requirings of his Holy Spirit.— *Works*, vol. 2, p. 49.

To the same holy Light or Spirit of the Lord, on which they relied for ability to worship aright, or to minister to others, did Friends look for that illumination of their understanding, which would enable them to understand the spiritual meaning of the Holy Scriptures—which they highly valued and diligently used. In his *Advice to his Children*,* William Penn says :

Having thus expressed myself to you, my dear children, as to the things of God, his truth and kingdom, I refer you to his light, grace, spirit and truth within you, and the Holy Scriptures of truth without you, which from my youth I loved to read, and were ever blessed to me ; and which I charge you to read daily ; the old Testament for history, chiefly, the Psalms for meditation and devotion, the Prophets for comfort and hope, but especially the New Testament for doctrine, faith and worship. For they were given forth by holy men of God, in divers ages, as they were moved of the Holy Spirit ; and are the declared and revealed mind and will of the Holy God to mankind, under divers dispensations, and they are certainly able to make the man of God perfect, through faith unto salvation ; being such a true and clear testimony to the salvation that is of God, through Christ the second Adam, the Light of the world, the quickening Spirit.— *Works*, vol. 1, p. 896.

In the *Spirit of Truth Vindicated*,† written to defend his friend, George Fox, from some unjust aspersions, William Penn says :

George Fox, and we who are called Quakers, although

* Written in 1699.

† Written in 1671 in reply to “ *The Spirit of the Quakers tried*,” &c.

we heartily acknowledge the Scriptures so given forth to be a declaration of the mind of God, so far as it pleased Him to discover it; and that men ought to believe, read, obey and fulfil them as the ancients did: Yet that the Eternal Spirit is, by way of excellency, the rule and guide of Christians. This only gives the knowledge of the truth of the Scriptures, and brings into those states of which the Scriptures are but a godly narrative.

Our religion stands not in the doctrines, meanings, preachings or notions of men's devising or deducting from the Scriptures themselves, but in the living, quickening power of the Eternal God, which plainly discovers sin, and wounds deeply for it; and, as obeyed, ransoms the soul from death, hell and the grave, to serve the living Lord God, in his new, living and spiritual way.

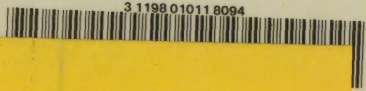
The wisdom that is from beneath may study, carp, contend about scriptures and religion, and from thence frame and imagine how those things are wrought, that are mentioned therein, but can never give true, unfeigned repentance, nor living faith, by which to overcome the world, and to live unspotted in it, walking with God till the time of dissolution comes. O! this is the life of Christians indeed; and blessed are they forever, who, having found that living, holy light and power, abide with it. This is that foundation which can never be moved, and that durable Rock which the gates of Hell could never shake, nor prevail against them that built thereon in any age; for which the Holy Host of Heaven, and we on earth, magnify the name of God, and return and ascribe to Him by Jesus Christ, all honor, glory, praise, wisdom, power, strength, majesty and dominion, who alone is worthy, now and forever!—*Works*, vol. 2, p. 148, 149, 150.

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